

The Creation Account

One of the reforms of the Christian Church in the 16th-Century was the adoption of the creation account, and of Eve's Temptation in Eden as "true history," their expression. This adoption includes a differing understanding of Christ's Millennium reign, of biblical prophecy, and of how the biblical text should be read. These reforms of the medieval Church required a new reading strategy, a new exegesis.

The Roman Church had turned the narratives forming Scripture into allegories, and much of Scripture into an extended allegory, a practice perhaps necessary to theologically justify its historic ups and downs. But the reformed Church in its many variations rejected allegory. Instead of seeing a similarity between ideas, they saw a similarity between events. They see in the Old Testament the shadow of salvation.

Since mid 18th-Century, critics have turned skeptics. Biblical narratives can neither be read as allegories, or as valid history. These scholars described the creation and Temptation accounts as myths, because of the critics' inability to conceive of time as a fluid, and history as a trace in that fluid, revealed by narrative. And modern scholars, following the path of earlier critics, have continued to view the creation and Temptation accounts as mythic, writing about these accounts such enlightened banalities as,

Since the extended descriptions of creation in the first chapters of Genesis similarly reflect this [mythic] background, they are not to be viewed as providing a scientific account of the origin of the universe. They are religious statements designed to show God's glory and greatness, the result of theological reflection by which the older mythology was radically transformed to express Israel's distinctive faith. (Porter, J.R. "Creation." *The Oxford Companion to the BIBLE*. Ed. Bruce M. Metzger & Michael D.

Coogan. New York: Oxford, 1993)

But myths are narrative segments developed to reveal a portion of the overall fluid that fills the universe and exists as the defining characteristic of the universe and by extension, of the creation. Like the literary concepts of the trickster figure, or of faery, myths contain within themselves as much accuracy as do yesterday's scientific theories. My mother was taught that ether occupied empty space, and I was taught that valence electrons orbited an atom's nucleus in precise orbits as a miniature of the solar system. Both concepts contain no more *truth* than do myths of a rainbow bridge leading to Valhalla. And the present scientific practice that will soon bite the dust is dating the distance between objects by light mass [photon] particle decay.

Is the creation account a religious statement reflecting older myths?

Everything a person accepts as factual is based upon faith. Doctor Johnson's refutation of Kant is for us revealed through narrative: we must believe the story that Johnson kicked a rock for it to become fact. We must place faith in that quantity of time really existing somewhere within the universe—and if that moment was created within a bowl of time, then that moment still exists somewhere presently removed from us by the fluid that is time. ***If that moment once existed, it still exists since time is continuing to be created and is not being recycled.*** And we can begin to understand an omniscient, omnipresence, omnipotent God, who exists outside of time. Elohim knows where each moment (swirl of time) is, and can view each simultaneously if necessary from the perspective of being outside the bowl. This concept butts hard against our innate sense of time being linear—and time is linear for us who swim within this bowl. But God created the bowl.

Some ideas outlive their usefulness. A creation of great antiquity is one such idea. But until the rate of heavy mass particle decay can be determined by observation, humanity

is saddled with the obsolete concept of the universe being 13.5 or so billion years old. We will collectively muddle through this period of educated ignorance that began when reformers in the 17th-Century didn't apply the underlying principle of Newtonian mathematics to Scripture. These reformers understood that the Old Testament formed a *type* of the New Covenant, but these reformers didn't apply what working with *functions* will do; they didn't take their thinking vertically although the concept was available to them. They didn't enter the spiritual realm, but rather, they limited themselves to a horizontal plane, and somewhat to a geographical plane. These reformers hated the Roman Church so much that they felt compelled to find in Rome the seat of Satan's activities on earth. If one were to lift Satan's tail, the person could, according to Chaucer, find a nest of friars—that thinking hadn't changed when reformers contested with the Roman Church for political control of northern Europe. Energy that should have been put into seeing *types* as *functions* was dissipated in the day by day governance of cities.

When realization comes that the recognized history of the early Church recorded in the Book of Acts forms the shadow of the endtime Churches' evangelism in the spiritual realm, then the Genesis account of creation should be recognized as equally valid history with greater narrative distance. And because the Books of Acts has not been widely accepted as presenting the narrative shadow of endtime evangelism directed at born again disciples that have actual life in the spiritual realm, the Book lends itself nicely to showing the applied concept of narrative distance. Being spiritually minded consists of more than professing that Jesus is Lord; it comes with submitting to God and living within the laws of God. It then elevates thoughts so that a person can enter the supra-dimensional realm usually identified as heaven where the born again disciple has actual life. Unfortunately, human thoughts are chemically generated within the creation, so

a language compiler or interface is necessary, similar to what has been developed for computers that translate human language into binary code. This spiritual interface develops with use—and with faith. Thus, while the necessary concepts were available to 17th and early 18th Century reformers for them to do actual evangelism in the spiritual realm, recovering many lost sheep, they could not, themselves, escape from spiritual Babylon even though the spiritual *sar* of Persia had released them. The journey to spiritual Jerusalem was too far. Many of these reformers died in faith enroute to the city of God, but their spiritual offspring were taken captive by the prince of Greece and held in dungeons of *form without faith*. Religion became, for too many, ceremony without substance.

The phrase “narrative distance” as applied to Scripture and typological exegesis reflects the positioning of named entities on a vertical or mental hierarchy. This hierarchy has Elohim on top, followed by angels of all classifications, born again disciples with life in the spiritual realm, the rest of humanity, animals, plants, and usually considered lifeless objects. Such hierarchies have fallen out of favor with form-centric theologians, and with scholars in general. Such hierarchies are based upon spiritual or mental characteristics—and no well-educated scholar without the Breath of God will admit that commercial fishermen with the Holy Spirit could have more spiritual understanding than scholars.

The greater the narrative distance of the antetype from its antitype, the more steps removed on the scale of spiritual hierarchy are the shadows from the realities that cast these shadows. For example, the history of circumcised Israel that was the holy nation of God without the Holy Spirit forms the shadow of the history of spiritual Israel, the holy nation of God with life in the spiritual realm. The shadow is one step removed from its reality. Circumcised Israel had the Law & the Prophets, but as seen in Scripture, circumcised Israel lacked spiritual

understanding with a few notable exceptions, King David and the prophets being the primary ones. Most of circumcised Israel was spiritually indistinguishable from their pagan neighbors. They were as Gentile as Greeks, the concealed argument in the Lazarus and Dives parable. Yet outside of Scripture, some of the Dead Sea scrolls suggest that there were circumcised Israelites with spiritual understanding. So what Scripture represents is a distorted picture of circumcised Israel, but distorted so that the portrayal forms the actual shadow of spiritual Israel in the heavenly realm. Holy Writ is about the creation of heirs of God. It isn't about the creation of cattle, or Chinese peasants, or cashew nuts. Literally, it is about one subject only: Elohim creating the Elohim-kind. And out of respect for His children, the Most High God has revealed to His children both the past and the future, since there is no time as we understand the concept in heaven. This revealing of the future should provide tremendous respect for, and give tremendous credibility to the Father. But too many of His heirs are presently juvenile delinquents, so these heirs need a missionary effort directed at them. Otherwise, they will be rounded up and pitched into the lake of fire when their judgment is revealed.

Following the creation account in Genesis is the Temptation account, a separate narrative unit marked by the genealogy of verse four, chapter two—narrative units are separated in Scripture through the use of genealogy accounts. As described in the article “Typological Exegesis” in this issue of *Water & Fire*, the first Adam is the actual shadow of the second Adam, Jesus of Nazareth. The Genesis narrative element known as the Temptation account forms the shadow of Jesus' ministry to circumcised Israel as recorded in the gospels. The Flood account, however, forms the shadow of the endtime ministry of the Church or of the woman (Gen 1:27) to spiritual Israel prior to the woman giving birth to heirs of God. Both of these accounts (the Temptation and the Flood) share similar narrative distance between the antetype and the antitype. Both

are shadowed at greater distance in the creation account.

The Flood narrative in distance is another full step removed from circumcised Israel's relationship to spiritual Israel. Noah and the seven humans form the shadow of Christ with the seven stars in His right hand (Rev 1:20). The seven pairs of clean/holy animals are types of the seven Churches (same verse), and the single pair of all other animals forms the type of the rest of humanity that will be saved by enduring to the end (Matt 24:13 & 10:22). So the narrative distance of the Flood account causes humans to be represented as animals, with those who have life in the spiritual realm being represented as clean/holy animals, whereas in the Temptation account, circumcised Israel is represented by animals. No clean animals exist in the Temptation account, for in the antitype circumcised Israel hasn't been baptized by fire prior to the conclusion of the narrative element. The only animals in Eden are those from which no helpmate could be found for the first Adam. When Jesus of Nazareth comes as the second Adam, he finds no spouse among either Pharisees or scribes, but calls them hypocrites and vipers just as the first Adam named the animals in Eden.

Noah as a preacher of righteousness forms the shadow of the glorified Christ during His endtime ministry prior to the birth of heirs. Noah's wife, sons, and daughters-in-law form the shadow of the seven messengers to the seven Churches, with the ark representing salvation. Actually, Noah's ark shadows the ark of the covenant of circumcised Israel, and individual Christians as arks of the covenant upon glorification. The laws of God written on the hearts and minds of drawn disciples form the walls of spiritual Eden—the tree of life only grows inside of Eden. The better promises of the new covenant have everlasting life, the gift of God, being given to disciples drawn to live within the walls of spiritual Eden. So as arks of the covenant, individual Christians have everlasting life within each, as represented by Aaron's budded staff. This everlasting life is the

Apostle Paul's *pneuma* (1 Thess 5:23), the Apostle Peter's "imperishable seed" (1 Pet 1:23), and Jesus' being "born of the Spirit" (John 3:8).

But the disciple, or clean animal who climbs out of the Ark to go for a swim in the waters of the world will perish—not by drowning, but in the lake of fire. Even though a drawn disciple has everlasting life in the spirit realm by virtue of receiving the Breath [*Pneuma*] of God when drawn from the world, the disciple can lose his or her life by leaving Eden; i.e., by choosing to live outside the laws of God.

Although the Flood narrative can be read as myth, the hard evidence of science better supports a worldwide deluge than not. The Flood narrative should be considered as valid history. But much more happened during the Flood and right afterwards than is recorded in Scripture. These details have been omitted for they do not represent the shadow of the reality that brings many heirs of God to glory (*shadow* used in its usual sense). Likewise, the history of the Maccabees is not canonical Scripture although the Books represent valid history; they are not canonical because they do not form the shadow of how Christ will depose the man of perdition when that demon-possessed man defiles the temple. In the same manner, the Roman Empire doesn't appear in prophecy for its history doesn't form the shadow of wars and conquests in the spiritual realm. All prophecy experts who insert Rome, the Roman Empire, or the Roman Church into canonical prophecy are uninspired. Frankly, they are carnally minded, and they have taken upon themselves the curses for adding to Scripture.

Simply put, all canonical historical narrative in Scripture form shadows of events and entities in the spiritual realm, these shadows reflected on the mental topography of humanity. They are not reflected upon physical geography, the theological problem the reformers of the 17th-Century faced and never solved even though Newton indirectly gave them the means.

Humanity lives in its mind. Physically, we

are apes, differing in our genetic code from the other great apes by very little. Mentally, though, we are Elohim-like. Literally, with the Breath of God in us, we are actual children of God in the same sense that my wife bore me three daughters, my children. Their maturation process required a considerable expenditure of energy and money, but the process was really a joy to experience, which isn't always the case for parents. But more than anything else, the process took considerable time to complete.

Again, time doesn't exist in the heavenly realm as individual disciples mature in isolation to the maturing of the Body of Christ...this is an odd statement: within the context of the entirety of Scripture, the Tribulation represents the birth pain of the woman as she brings many heirs to glory. Birth is the glorification of heirs as they are resurrected with incorruptible bodies at Christ's return as the King of kings. No heir precedes another in birth order by more than the twinkling of an eye. All are resurrected at the same time. All form the collective Body of Christ. And let's momentarily think of Holy Writ as describing a submerged rose in a goldfish bowl, with the moment of glorification forming the stem of the rose that protrudes beyond the bowl. As the bud opens, the flower emerges until it looks like the spotless Bride of Christ. Each of the petals were present in the bud, but required a maturation process to be revealed. Each of the petals represent a swirl of time, revealed as historic narrative. Each petal is connected to the stem so that glorification occurs for each disciple at the same time. Figuratively, disciples begin life at the outside edge of the petal and progress inwardly towards the stem, becoming more Christ-like in their individual maturing process, while collectively, the blossom is revealing itself by extending its petals. So the individual's movement is towards the stem while the blossom's movement is outward until the blossom seems to fill half of the bowl.

The events recorded in Scripture are real, but exist as shadows of the maturation of the

children of God. Prophecy exists to reveal the shadows of additional events, or the events themselves in the spiritual realm that effect the heirs. For example, the shadow of the spiritual king of Greece (Dan chptr 8) is Alexander the Great. The shadow of this spiritual king of Greece's conquest of the prince of Persia in the spiritual realm is Alexander's conquest of Persia, even though that reality of the conquest occurs during *the time of the end*. And the shadow of the man of perdition declaring himself god is Antiochus Epiphanes placing the statute of Zeus in the Holy of Holies 1290 days before Christ returns as the Messiah. But on day 1260, Christ fights as on a day of battle (indefinite article), and deals the man of perdition a mortal wound. Michael fights in heaven against Satan and casts Satan out while Christ takes out the man of perdition. Same day. Nebuchadnezzar's image ends with the man of perdition being destroyed. Spiritual Babylon has fallen. Humanity has been liberated to learn to live by faith for three and a half years as Satan comes as the reality [antitype] of the antiChrist for which the man of perdition was the shadow. So Rome doesn't belong in prophecy. The empire isn't there—and to insert it into prophecy is adding to Scripture, a bad mistake.

Returning to the creation account of Genesis 1:1 to 2:3 — this account forms the abstract or argument for Scripture. It is the rose bud. And its narrative distance is a little greater than the Flood account's, for it reveals the third level of creation that concludes with the heirs of God putting on incorruptibility...this level of creation can barely be seen in the open blossom. But the shadows of this level are described in the Flood narrative, mentioned by Jesus, and in the Book of Acts. Taken together, the Temptation account and the Flood account form the shadow of the Gospels and of Acts, a claim that will be further developed in forthcoming issues of *Water & Fire*.

The third level or degree of creation begins with the generic marker known as *the*

time of the end. The length of this period is less than a generation (Matt 24:34). And in the typology of the creation account, this generation is represented in the creation of humankind [Adam] (Gen 1:27–31), male and female. The narrative distance is greater than in the account of the creation of Adam, beginning Genesis 2:4b, one reason why a different author has been credited with writing this account ("P"). But the purpose of the account is different. While still representing valid history, the creation accounts presents the shadow of the entire history of the universe, from its initial creation to Christ's millennium reign during the "day" of the Lord.

Each day of the creation account represents approximately 1000 years (2 Pet 3:8), and each day is divided into its dark portion and its light portion in that order. So the night of each day represents approximately 500 years, and the day portion represents the second 500 years. When historic dates are inserted into 7000-year narrative, with the return of the Messiah marking the conclusion of the 6th day, or 6000 years after creation, we find the events that shadow the maturation of heirs appearing on this seven-day scale where they should. The Flood was about 2250 BCE., or during the day portion of the second day. The Exodus occurred about 1450 BCE, or during the day portion of the third day. The house of Israel separated from the house of Judah about 1000 BCE, or at even between the third and fourth days. The house of Israel went into captivity 721 BCE, or during the night of the fourth day. Judah goes into captivity 586 BCE, or during the same night. And Nehemiah rebuilds the walls of Jerusalem between 440 and 445 BCE, or during the day portion of the fourth day.

Christ's ministry begins during the night portion of the fifth day. The second Eve (the Church) swallows the Platonic lie of humans having immortal souls, and the Church is cast from spiritual Eden. Rome falls towards the end of this night, and Arian Christians sack the city early morning of the fifth day. But by

the end of the day, the Roman Church has swept away most of its opposition. Christianity is prospering. And then, entering the night of the sixth day, the Vatican is turned into a brothel. A schism divides the Roman Church. There are first two popes, then a third pope excommunicates the other two. So when morning comes on the sixth day, reformers both inside and outside the Roman Church strive to insert Holy Writ into the practices of the Christian Church.

The generic *time of the end* begins late afternoon of the sixth day. At the conclusion of this day, the heirs of God will be revealed, and glorified. The kingdom of the world will become the kingdom of the Most High and of His Messiah (Rev 11:15). And the creation will finally be able to rest as sin has been conquered.

The narrative distance of the creation account is relatively great, just as a budded rose hardly appears like its opened bloom. This distance has the created man and woman as Christ and the Church bringing many heirs to glorification—and this distance has born again Christians as animals that will enter the Ark as arks of the covenant. It also has Christ and the Church doing a work during the time of the end that produces a spotless Bride in another level of representation. That work has begun. The mission field is all of those disciples who have been born again, but who presently dwell outside the laws of God. They are the lost sheep of the house of spiritual Israel.

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